First and Foremost:

Tawḥīd

(The Oneness of Allah)

Ḥāfiẓ Zubair ʿAlī Zai
(*raḥimahullāh*)

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بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the name of Allah, the Most Merciful, the Bestower of Mercy

First and Foremost: *Tawḥīd* (The Oneness of Allah)*

Allah, the Exalted, says:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

"And verily, We have sent among every nation
a Messenger, (proclaiming): 'Worship Allah (alone),
and avoid Taghut (all false deities).'"[1]

When our beloved Prophet Muhammad (*ṣallAllāhu ʿalayhi wa sallam*) sent Muʿādh ibn Jabal (*radiAllāhu ʿanhu*) to Yemen (as a governor), he instructed:

(فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَى أَنْ يُوَحِّدُوا اللَّهَ تَعَالَى)

"Let the first thing to which you call them be
that they affirm the Tawḥīd of Allah."[2]

It is narrated from al-Ḥārith ibn al-Ḥārith al-ʿĀʾidhī *(radiAllahu ʿanhu)* that [when I came to Makkah during the Days of Ignorance (*Jāhiliyyah*), I saw a gathering around the Prophet (*ṣallAllāhu ʿalayhi wa sallam*)]. I asked my father, 'Why are these people gathered?' He replied: 'These people are gathered around a *Ṣābi'*'**. Then I came closer and found that the Prophet (*ṣallAllāhu ʿalayhi wa sallam*) was calling to the Oneness of Allah (*Tawḥīd*) and to faith (*Imān*).[3]

From the two narrations mentioned above, the importance of *Tawḥīd* of Allah becomes evident, and they set the path for a *daʿee* (caller to Islam), that in the field of *daʿwah*, the call to *Tawḥīd* must never be

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* Translated from Ḥāfiẓ Zubair ʿAlī Zai's (*raḥimahullāh*) article in *Tahqīqī, Iṣlāḥī wa ʿIlmī Maqālāt*, 2/13–14.

** Translator's Note: The Arabs used the term *Ṣābi'* for anyone who left the religion they were upon and adopted another. See: *Tafsīr at-Ṭabarī*, 2/145.

[1] Sūrah an-Naḥl, 16:36

[2] *Ṣaḥīḥ al-Bukhārī*, no. 7372, *Kitāb at-Tawḥīd*

[3] Al-Bukhārī, *al-Tārīkh al-Kabīr*, 2/262. Its chain is *ṣaḥīḥ* (authentic), as authenticated by Abū Zurʿah al-Dimashqī, as cited by Ibn ʿAsākir in *Tārīkh Dimashq* (11/407, no. 1126); also narrated by Ibn Abī ʿĀṣim in *al-Āḥād wal-Mathānī* (5/374, no. 2976).

neglected. The foundation of the religion of Islam is *Tawḥīd*; therefore, the first call must be the call to the Oneness of Allah. Prayer and *Jihād* will only be accepted when *Tawḥīd* is sound, free from any impurity or element of *shirk* (associating partners with Allah)."

From the example of the Prophet *(ṣallAllāhu 'alayhi wa sallam)* and the biography of the righteous predecessors *(As-Salaf As-Ṣāliḥīn)*, it becomes clear that the call to *Tawḥīd* holds primary importance. It is therefore an obligation upon every person to adopt the path of *Tawḥīd* and *Sunnah*, dedicating their entire life to the worship of Allah alone, and performing every act of worship sincerely for His sake.

One must deeply root this creed in their heart: *"Indeed, my prayer, my sacrifice, my living and my dying are only for Allah, Lord of the worlds. He has no partner. This is I have been commanded, and I am the first of the Muslims."*[4]

Whoever abandons *Tawḥīd* and takes another path, Allah, the Exalted, will render all his deeds null and void. Allah, the Most High, says:

﴿ إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُۖ ﴾

"Verily, whosoever sets up partners with Allah, then Allah has forbidden Paradise to him, and his abode is the Fire."[5]

O Allah! Keep us alive on *Tawḥīd* and the *Sunnah* and end our lives on it. *Āmīn*.

[4] Sūrah al-An'ām, 6:162-163
[5] Sūrah al-Mā'idah, 5:72